

But our attachments - they're not with Life. We have never been taught. And perhaps, if we had been taught, we wouldn't be living here. And so it becomes a little bit of a rigamarole, a carrousel. You ask one question, it leads to another. Then you get an answer to that, that leads again to the first question. Insoluble. Why do people die? Why do they have expectations of life? How does it happen that one wishes, you might say prepares.

You know, it is very difficult to experience things, Margo and then (Lenore), expecting a baby; and it was born dead. You see, how terrible. Where is their life, you might say, for the two of them, waiting for something else? Let's say as if neutralizing them, helping them, being the means, maybe even of bringing them closer together; and, of course, hoping for that. And then: No; the answer is no. You have to do it some other way. The answer is even -- it is no because that no can become your yes if you can take it. Can we take it?

Why are things so terrible? Because we become attached? Why is attachment wrong? Why shouldn't we be identified with other people? Isn't that a normal condition on Earth? Even when one says the wish for unity and the wish to join, the wish ultimately to become part of the totality of all things; mystically that we say - even religiously and esthetically we come to that conclusion - that Unity is the end, or the beginning, or absoluteness, or everything, or all we have and should have and ever will have. And so why is it wrong? Why is it wrong to be attached? And then one wants to work; and one says don't be attached, learn first not to be attached. Learn first to separate the centers which are constantly attached to each other. Learn first to set them free so that then maybe they know how to make harmony.

Why these idiotic conditions on Earth? Why shouldn't we be entitled to live a life without such disturbances? And apparently it does go up and down; and that at the present time in this particular period of our lives on Earth, this particular period of the Earth as civilization and cultures, now we go through a hell of a period. And it's not only us and our little efforts of

becoming religious or even to try to become Objective - they don't help. Not for the general current. It's out of our hands, it is in some other kind of a Law and we don't know that Law and that is why we cannot do very much about it. And then -- to be aloof from it? To be detached? With what and how can we be detached? With any one of the centers not to be there when things happen? Not to feel ^{when} people die? Not to conceive of destruction as a necessity, apparently? Is that the kind of a task that we want to go through in order to learn, so that ^{that} now we can say, now we have no attachment; now we can collect the three centers; and now we can become Harmonious; now we can become One; now we can enter into a different state of Consciousness; and ultimately - now we enter into the gates of Heaven. And the gate is closed after us. And we have gone up in a unity about which we don't know anything at all and in our which we have lost all/identity. Is this the kind of life that we have to lead first, in order to find out why it is necessary for us to live in that way? And what is the reward? Is the reward in the end or is it now? Or is it on the way, as we Work?

You see, there has to be some kind of a reason, because even if it is idiotic that one strives for that kind of an aim of unity and that one cannot understand the reason for one's own birth, that there must be something during the time that one comes to the end and perhaps will start over again, or perhaps comes to the point where understanding of Infinity is quite logical for one, or that it perhaps is this mystical fusion into the Oneness of the totality of the Universe. And whichever way that may be, we know we are not there. We know we have left something that was more precious; (we know) we are now in the midst of upheavals, in the midst of our own little culture which we call our own life and our own little world, filled with civil war within ourselves. And to go through it to find, on the road towards Infinity, certain points, maybe, ^{when} there is some equilibrium, some realization of an understanding and again, some hope to continue.

Why is all this suffering? And why would call it suffering if it is so useful? And before we start to realize that ~~that~~ that it is useful, that at least it can be used, that all such events are opportunities and can remind us--
R remind us of what? Of our noble birth? Of us being children of God? Of we human beings having the ability to have an aim? Should we be grateful for that?

Here we are, with a group. Are we grateful for this kind of a group? Every once in a while I think about this - what is it that you would want to represent to the outside world? In talking about/- supposing you talk to new people and you want to tell them something - what would you tell? That we have a Barn and that we have some music once in a while; and that we have meetings- which will stop sometime; that we have tapes which can be listened to; that we work together physically; that we have relationships; that we have, also, periods of getting into each other's hair; that we have long periods of ignorance; many, many times that we are completely superficial and that we have lost ourselves? Are we going to tell that to them? Are we going to tell them we have ^{Groups} roots, we have people here in New York, or in Warwick, or in this section of the country, the East, that we have correspondence with different people. That, as a matter of fact, we have many groups, if you want to put it on' a little bit, many different people who also make tapes which they send, which we listen to - we - this organization. The West Coast, also groups. We are not just nobody. We are an organization, not just one or two people who happen to talk about Gurdjieff - oh, no! We represent -- something? -- a little different from a little commune where there are usually a couple of people, but no relationship with the rest of the country of their own and quite definitely not talking the same language. And we try to talk the same language and we try to talk about Gurdjieff and try to admire and respect him and carry forward, if we can, the blessings which have been given in ALL AND EVERYTHING for a further understanding, with all the criticalness of oneself, that what is the aim of one's life, the life of man on this Earth. And that there are now many groups who, at certain times, have meetings and that the name

Gurdjieff; Objectivity; the name - which we call 'I'; the concepts of freedom -
that they are being talked about, here and there, with different people, not
~~just~~ anybody - we are not ~~must~~ 'tails of donkeys', we are -- what are we?

You know what I am talking about, because what is it that you would want to represent, as four or five hundred people now interested in these ideas, that we have grown over the last couple of years, that we have actually, perhaps even accomplished a little, that we have done this and that, at least we have been able to stick together, even if several people ~~come~~ and then went. But others ~~come~~ and there is still substance, there is still a genuine, very definitely a genuine attempt to want to understand Work, and that there are people who are desirous of yielding to that and giving and devoting themselves to an understanding for their own self-Soul building, in the terminology of Gurdjieff, of an Intellectual body that could become free and would be the helpful Entity, giving us Light on our path during this ⁷(Earth)-on this Earth.

That is what we are, really. To some extent, it is pleasing. ~~But~~ ^{And} to some extent, again, it is terrible, because what really do we know? And when we make attempts and we tell new people, can we answer them well enough that they also become spirited or desirous of having a spiritual Life, an inner World for themselves - can we affect them that way? Like Ashiata Shiemash could affect people like himself, that they wished, in their daily life, to accomplish something. And we imitate, because we say 'in daily life'. When we talk about activities, we talk about daily life, touched by Work, touched by the-- by the wish to Be, by the wish to introduce something of oneself as a reality, hoping that that one introduces then is more permanent than an ordinary unconscious state and hoping that, even in the contact with the outside world, in our so-called activities, that something remains and is not completely gone the first moment you happen to talk to someone else, and explaining how to construct a wall or what to do with an article when they want to buy it. How often is really Work with you when you are in a Chardavogne Barn Activity,

that still one can say, 'yes, it is for the necessity of maintaining ourselves.' Then I ask, what for? Maintain what? We are serious, I know that. And I know we lack a great deal. I know we're young. I know there is something that we really want - how much, really, that you think of Work, that you go talk together about Work? That you see yourself getting--flying off the handle, that you see that you don't do the things that you should do.

I said, a little while ago: Over this week, you see, every time I get a little insight in the workings and then I selected - because Friday evening is good, we will look at the week, as a Friday, almost I would say, as a 'free-day', in order to become free from the week itself and to go into a weekend. And we have to be honest. Certain things, of course, must be changed. We know that, but you must do it, not only knowing it - you must do it.

We have the pottery, it's a new building, different place: I've asked Jerry to take care of it. And we have a kiln. Only one ~~lik~~ kiln now. And there are so-called pupils or perhaps learners, people interested in pottery - for them there is another pottery in Amity, with Betty in charge. But they have to work together, they have to understand each other a little bit. There has to be some kind of a little bit of organization, that they can work and not interfere with each other. Each person who really honestly wants to work is welcome, even those who do not immediately sell anything, but nevertheless are sincere. And it must be arranged. And Jerry, when he is still in charge of that kiln - Jerry, there are also other people who have to use that kiln, there has to be a little organization: 'When can we do it?' And Harvey can help and take over and Betty must allow people who are honest and wishing to work to come to ~~that~~ place. That's why we started it, you remember. That is now in use, particularly for those people who want to learn and there is a sincere effort. If it is not ^{clear} clar, I will straighten it out for all of you.

You understand my position. I have ideas about certain things, of how I

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a little

think they could be carried out. And being forceful at times, I simply make statements and I give suggestions and one can still talk about it because I am not that kind of an autocrat. But when we agree or if the time has elapsed to disagree, and a decision must be made - I will make it. But then we must adhere, because I cannot do that. I remain completely dependent on any one of you. And any one of you not understanding the purpose of being here in Warwick and the Barn and what we are trying to do - not understanding it and not wanting to understand it, you are breaking things down if you don't wish to understand it. If you don't want to make that kind of an attempt to get out of your ordinary state of unconsciousness behavior and try, at times, to see what is really meant and on what kind of a basis it belongs and what level we try to reach, all of us, in our own way, not to be critical, but to help and to be sufficiently flexible to allow, to allow someone else, no jealousies, no laziness gossip, no tiziness: either you do or don't - and if you don't, don't come. Don't be there. Just turn it over to someone, make room for someone who wants to work. But then when you work, you consider all angles, as many as you can. Angles you like to look at and angles you don't like to look at, but you have to look at because you're in that kind of a game. We don't have to love each other, every single one, each other; and you don't have to hate each other and not every single person hating someone else. There is a Golden Rule in this group - you have to find it. That is the measure and that is your work.

When we talk about Work, the application is in activities, either sponsored by the Barn or in your ordinary life - the activities of your unconscious behavior forms. Your Work is right there, not in meditation. You can allow yourself to sit quiet once in a while, but the Work is done when you are busy, when you try. When you're tired, you still do whatever you can. Then you try to understand what is meant by Work on yourself; then you try to reduce what you are busy with to a very simple operation so that then this little 'I' that you wish to create can be born -- and that I hope, you see. I talked about the embryo. I hope your 'I', when the time is ready to be born, that it won't

be born dead. That's your problem: How can you give it Life? How can you maintain it? How will it be possible for you to produce it so that then it can help you and remind you.

Understand these aims. They are so simple and they belong to human beings who don't want to remain human unconscious beings; who want to wake up at a certain time; who want to have an aim in their life; who want to understand what they have to do in this particular period of their life, what their aim must be while attending to ordinary life and paying Mother Nature whatever is due. This is, I think you see, what you have to remember every once in a while by yourself. Not to be forgetful; when you come to the Barn to remember. When you want to work together in a group, when you want to form a little organization as an activity - that is the emphasis. You have to have an aim for your own growth. It doesn't matter if you put up a beautiful building, you will have to learn how to grow. The beauty of the building is not the representation of your Work. That can be done unconsciously.

The beauty of your Kesdjanian building is the result of your Work. The beauty of your Soul, esthetically maybe, whichever way you picture a Soul to be, that is your Work. And for that reason we are here. And for that reason, there are many other people in this country trying, quite honestly trying; and we, we have to help them.

How to help them and how not to forget oneself and how to become as much One as you can allow yourself to be, to wish to lose yourself to find your Self within yourself - and then not to be afraid to lose the form in which your Life, at the present time, is living.

To Gurdjieff.

PART TWO

MR. NYLAND: Is Scott here?

Hello, Scott. You remember how, in the very beginning, when I met you

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first, how I played a little piece for you? (Yes.) At Clara Street. (Yes.) The second one is for you. I'll give you a copy of it for your birthday.

Does everybody know it was Scott's--Scott's birthday? How old? (19.) Still in time to get into the Army, eh?^{huh?} ^{just}

Have you any Armagnac left? Will we drink to Scott? Will we first try to see what can it be if all of us, knowing Scott and wishing him, of course, wishing many things for him, ^{if} for one moment that kind of energy could be united. It is in a certain aim, of course, ^{and} that it is not necessary that it will be similar or alike, but the intention of how a group as a whole, honestly and with a genuine effort that is essentially correct, and taking away all extraneous, superficial nonsense, if they could, at such a time, use their energy for one aim, at a little--in a little time, just no more than maybe half a minute while you drink, while you have that Armagnac -- ah -- Armagnac -- flowing through you - for Scott, you know. All of us, for him, to help him.

A good year, Scott, a good year.

Many talk--times I talk about feelings. And of course when I talk about feelings, it may even sound sentimental. I don't want to create that impression at all. I want to just express that feeling has a definite right to exist and that your feeling is, of course, one of the main motivating forces in you. And that this feeling starts to grow when you wish it to grow and you exclude from it the manifestations which are just mechanical or belong to this world. If, with your feeling, you would try to make a wish, ^a wish for yourself and your own growth, a wish to see yourself ten years from now, twenty years from now, having done away with the Barn for a long time already and having established yourself completely in this world - and whatever it is that you are now, young like Scott, nineteen, maybe twenty nine, maybe thirtynine, I don't know, years ahead of you, I would almost say beautiful years for yourself,

not perhaps of this world - not the contact, not the horror that still exists and will exist for a little while longer, until Mother Nature is satisfied, that (~~she?~~), I think, has told mankind 'enough', that the road they are taking is not right. When one used to say we have forgotten God, all that becomes so nonsensical, because it's not in that kind of religion that we live. It is not just professing and going to the church. It is not in that kind of (?). And it is not that we have forgotten Him. He is still there; He is still there every once in a while on our lips. But what has been forgotten? To Work for Him. That is what we have never really done. And why does it say in the Bible, 'in the vineyard of the Lord' to be active? It's not for the Lord, it's not for tilling His garden, it's not for Him to have wine. It's for us, to Work and to learn to Work and to find out what it means to Work. You can say, on oneself; but not to go to church - you just fall asleep. Not to take certain words in your mouth and quote from the Bible all kind of texts that you have learned; not to pray '^{Ave} Maria' in a hurry; not to give donations to the church because you feel then that your soul will be saved. Just like ordinary, common people, regularly trying their best but their best must be so that it has a result. The result is the freedom for yourself, ultimately of your Soul. The result is that your 'I' can tell you; an Objective 'something' existing. That is - 'I' is, of course, in the beginning nothing to speak about, that you cannot even count on it. But what is it gradually, the change that can take place in a person as he is now, unconscious, the totality of the person ~~waking~~ up. That is the aim, that all of him then could be ~~awake~~, that everything he does or thinks or feels, every motion, every--every physiological fact of himself becomes, I would say now, Objective. You know what I mean by that? It starts to vibrate in a much more sensitive way. It starts to become more feelingly adjusted. Because of this, the totality of all activities, even mechanically expressed by the physical body, are on a certain level where there is feeling, as it were, pouring out of a person and wishing to be poured out for the sake -- not for himself, he wants to give

it. He does not want to contain it within himself, he wants to share that with other people representing Life. He wants to share it in his Work in the vineyard of the Lord. He wants to tell the Lord he has Worked with his talents.

It's not the production of wine, I say, it's not the building of a lovely edifice, it's not Firefly House.^{It} It is your Work, where you are there, your attitude, your wish to be open and ^Wake up, something in you to be ^Awake and to give it so much food that it gradually can spread all over you, that it may start in a little section of the brain and maybe it is the question of hacking a road between your solar plexus and your heart, that actually Work is being done, also in your body, that you make room for the manufacture of Hambledzoin and then, going down to your heart, that the road is made and created by you, all because of Work, Work on yourself, accumulation of the Truth, accumulation of facts, gradually collected in such a way that even activities are linking facts together, that there then is no distinction, that there is a momentum in the accumulation of a fact, as Objectivity, being connected with the next fact of Objectivity.

Try to see yourself as changing gradually as a result of this kind of Work - not as a result of reading or feeling or to go to church - a result of the honest attempt to find out what you are and to see it, to face it, to let it go by, at times to say, 'how terrible this, because it was so unconscious.' Why is it that I have to suffer this way, why is it that I am so attached to the form of my life. Why is it - one can ask - that I ^{still} live on Earth? Why is it on Earth? That is the question I started ^{out} with: Why is it on Earth like this? But I know it is like that. And it is my attitude, my seeing it in the proper light that gives me a chance then to have a wish. And then the wish can give me a chance to make a light, to make something that shines in sincerity above me, within me, lightens me up, gives a chance to my brain to become a little different - we call it rates of vibrations, whatever it is, it takes place electronically or not. The fine nerves, that what reaches the brain from the fine sense organs, the sensitivity of the brain changing so that the

capacity of the brain is increased, so that the brain, wishing to continue in that state of freedom, wants to make a so-called sense organ.

Where do you think the wish comes from to have a sense organ number six and number seven? My little 'I' doesn't really know that. It knows it ought to exist. My Magnetic Center also knows and wishes for it, but what starts to make a sense organ is the need, for a brain becoming more conscious in rates of vibration, needing now something to retain that what it receives as facts about itself and about the body, so that then the brain waves become permanent in twice the, I call it density, twice the rate of vibrations, the notes which are higher, which are the overtones - the first one - one octave separated from the unconscious state, the necessity for the mind, the necessity for the heart also to wish this kind of a sense organ - number seven - for the heart to exist and to be fed; and it calls on the help of whatever my body can supply.

You see, the crying out of these new forms of Life that are taking place, in which the form is different in density, but wanting to contain Life. Still my Life - I want it to be there - also asks now, what is there that can be used for that purpose? What is there in my ordinary existence that is still good enough? What is there that could supply that kind of food - of my body, of my personality, of the way I have been educated, the way my body has behaved, the way my body has manufactured a variety of different substances for the manufacture of the talents or the usage of the talents and manufacture of organs, the way energy is available, (~~from~~) which I now perhaps can extract more and then use for the building up of that Sixth and the Seventh Sense of my Life; to realize - ~~as~~ I say it and I've said it many times - sex energy for that purpose, in a certain way knowing which is which, but my desire is not only to take from my body, the desire ~~is~~ to take from the air I breathe in, the desire is to take from the impressions, the desire is to take from the opportunities which my manifestations now undergo or experience, and to which they, as manifestations, react and I want to take out that 're-'.

DO-RE-MI. What is left is the activity. I go from DO to RE to MI; and for me (MI), it's necessary to get rid of the 're-' out of the re-action. Understand that process of what must take place, that something in me becomes active on its own, wishing to grow up, I said last night - or when was it - to evolve. Wednesday, I talked about it. That must be your wish, time and time again, when you are by yourself, when you're not disturbed when you think about the ills of the world, the terrible conditions. And you, being dragged by it, down if you let it and not (dragged down) if you use it as an opportunity as a stepping stone, to step on it and to become springy, like your foot is springy when it takes a step and pushes the Earth away. That is how one walks.

Work, in its simplicity: I am sitting, walking, doing; I stand still, I wait; I see where, where could be this 'I' that I would like to see me, to be with me. I walk, I go on, I keep on, I ^{sit down} say down. It's not my fist, it's not my arm. I don't care about the movements of myself. I care about the fact that something is looking at me. The emphasis is, is on the Objectivity as 'I', ^{or} as something that gives me Truth, that's what I want. The Truth is not in my fist, not in the movement of my hand, not in having my eyes closed and becoming aware. Something is aware. That awareness feeds my 'I' and I wish my 'I' to be the guide, to tell how my body should change over from a personality to become an Individuality. It has to be told, by means of the wisdom of the 'I' telling me. This is the criticism, this is the real criticism about the life of man. This is first the acceptance of the way I am and then the building, of rearranging, of making this and that fit, that it belongs together. Every once in a while I strike a note and I listen and I say, yes, there is a little bit of an overtone, but it's still the fundamental DO, a little too much of it, not right yet. So I keep on playing.

I play ⁱⁿ my heart out to find a note that vibrates by itself. And I only can do it by taking away the DO influence - my unconscious forms of behavior - and to stand still and to say, 'but, regardless of that what I am with my unconscious way, something is there with me.' I say it can work, it can

function as an overtone, the first one only, I am not so greedy. I'm not saying that the sixteen overtones can be taken by me just like that, oh no. I start very simply. I'm already happy when there is for one moment something I call -- perhaps 'I' was there a different way of -- in my brain, a different something as intuition, a realization of an existence, maybe it was there. But I go on and on, in simplicity wishing. And no philosophy and no high-falutin' nonsense and no talking, talking and no twisting of your brain and no psychic therapy. You're not sick, you're just a little ignorant. You have strength, you're just a little lazy. You have no vision. For that you wish to stay, as much as you can, as long as you can, unconscious, because you don't want to face that, that maybe your taste--your taste, your usual one, is going to be lost somehow. And maybe not everything will be to your liking and there is, of course, in each person a wish to become fearful, so as to have an excuse.

When I wish to Work and I start in such a simply way and I drink a cup of coffee and I sit. My attention is not on the cup of coffee; my attention is not primarily how I move my hand and my arm. My attention is on my wish to have an 'I' become aware of this body drinking, maybe I say a cup of coffee, that this, this personality exists and is alive, as you can see, because it happens to drink a cup of coffee. It could be anything else. It doesn't matter. I wish my 'I' to know, I want to give it knowledge, that this 'I' exists. Then I want to give it understanding of me; and I ask then, please look, so that this 'I' will have understanding which ultimately would be useful to me.

An 'I' hears overtones. Fortunately it does not hear the DO. It doesn't even know where you come from. All it is interested in, as 'I', is that there is Life existing; and also that there is, in you, a wish to set that 'I', to set that Life free, to give it as a present to 'I' so that 'I' can observe it.

When you now drink, I hope something in you can ^Wake up - not connected with Armagnac and not connected with your hand, not even with the movement of your body, but the realization of something existing. I hope, in that way, something ^Sacred for you, because it is your own reality.

To your Soul. May you build it with the Grace of the Lord.

So, goodnight, everybody. I'll see you tomorrow, probably.

END TAPE

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